Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOU D MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE xii. 57.

VOL. X. BOSTON, SATURDAY, JANUARY 22, 1831. NO. 4.

RELIGIOUS MISCELLANY.

MR. WHITMAN'S LETTERS TO PROF. STUART ON RELIGIOUS LIBERTY.

We invite the attention of our readers particularly to the *second* of these Letters, as containing matter of permanent and general interest. In showing "that the measures pursued by the leaders of the Orthodox denomination in our country, for the propagation of their religious views, are subversive of religious liberty, free inquiry, and the principles of Congregationalism," Mr Whitman takes a survey of the "*Principles of the Reformers*," of the "Doctrines of the Reformation," and of the "Principles of our Pilgrim Fathers." Under each of these heads, will be found a summary of facts, biographical, historical, and controversial, altogether independent of the passing excitements of the day; and which are condensed in a manner, at once convenient to the common reader, and honorable to the learning and industry of the writer. From his account of the Reformers, we select the following passage concerning Calvin and Servetus. Though it refers to persons and facts, familiar to those conversant with ecclesiastical history, it cannot be read without interest and instruction to the general reader.

The *fourth* in point of time, was John Calvin. He was born in France, in the year 1509. He was originally designed for a Catholic priest; but for a time he gave his attention to the study of the civil law. He early became a convert to the cause of the Reformation; and published his "Institutes of the Christian Religion" at a very early period of his labors. In 1536, he was chosen preacher and Professor of Divinity at Geneva. With the exception of a short banishment, he continued in these offices during the remainder of his life. He has been accused of many failings; among others, his excessive ambition, his tyrannical disposition, his arbitrary exercise of power, and his unchristian cruelty. It is a well known fact, that he persecuted those, who would not conform to his standard of belief on doctrinal and ecclesiastical questions. He caused Jerome Bolsec, a French physician, to be banished for his heretical opinions. He served George Blandrata, an Italian physician, who denied the doctrine of the trinity, in a similar manner. His treatment of Sebastian Castalio, his friend and regent of the College, a great, learned, and good man, was much more severe and unchristian. And his causing the death of Michael Servetus has left an indelible stain of disgrace on his character. The only apology for all these unchristian persecutions, is to be found in the history of that period. Calvin himself published a work to prove that it was lawful to destroy heretics; that is, those who differed from his interpretations of Scripture. He was a man of uncommon mental powers, of extensive acquirements, and respectable piety for the times in which he lived. His system of church government, and his views of the Lord's supper, differed materially from those of Luther. On many other points, he differed not only from Luther, but most essentially from the other Reformers. He established a system of faith peculiar to himself; and his followers from that time to the present have been called Calvinists.

As some persons may wish to know precisely what hand Calvin had in the burning of Servetus, I will give a few extracts from his own writings. My first quotation will show, that Calvin had determined in his own mind to bring Servetus to death for his heretical opinions. Here are the words: "Servetus has lately written to me, and sent me at the same time, a large book stuffed with idle fancies, and full of arrogance. He says I shall find in it admirable things, and such as have been unheard of hitherto. He offers to come here if I like it; but I will not engage my word. *For if he comes, and if any regard be had to my authority, I shall not suffer him to escape without losing his life.*"—My next quotation will prove that Calvin caused the imprisonment and prosecution of Servetus. Here are the words of Calvin himself: "I do not pretend to deny that I was the cause of his being apprehended in this city, that he might be put upon his trial. Let men of impious minds and malignant tongues, exclaim against me ever so much, I frankly own and openly profess, *that it was by my exertions the plaintiff appeared against him; nor do I deny that the form of his indictment was drawn up by my advice. Neither do I pretend but that I really thought it my duty to do all that lay in my power to* CRUSH *such an obstinate and irreclaimable fellow, that the contagion might spread no farther.*"—My next extract will prove that Calvin wished Servetus condemned to death. It is from a letter written during the trial. Here are the very words of Calvin: "We are now engaged with Servetus. Perhaps he only designed to go through this city: for we do not yet know what reason moved him to come hither. He has been discovered, and I have been of the opinion that he should be arrested. *I hope he will be condemned to death; but I wish the severity of his punishment may be softened. Spero capitale saltem fore judicium; pœnæ vero atrocitatem remitti cupio.*" From this latter clause, some have supposed that Calvin wished a punishment less severe than death might be inflicted on Servetus. But this is altogether a mistake. He merely wished that Servetus might be put to death in some easier mode, than by burning in a slow fire of green wood. This is fully and clearly proved by another passage written after the sentence of death had been pronounced. These are the words of Calvin: "Nevertheless he has been condemned without any dispute. He will be executed tomorrow. We have endeavored *to change that kind of death; but in vain. Genus mortis conati sumus mutare; sed frustra.*" This must be satisfactory to all. I think any one who will investigate the subject properly must come to the conclusion, that Calvin was the sole cause of the imprisonment of Servetus; that the plaintiff appeared at his request; that the indictment was drawn up by his advice; that he furnished the evidence of his heresy; that he did all in his power to have him sentenced to death; and that he merely petitioned the magistrates to have one kind of death exchanged for another more sudden and less excruciating. And when I hear men of education deny these facts, I am truly astonished; for I know not whether to attribute such denial to ignorance or depravity.

CHARACTER OF A WISE AND AMIABLE WOMAN.

"The light of the moon shall be as the light of the sun."—Isaiah, xxx. 26.

This is the subject, and the text of a sermon by Rev. Dr Freeman, of King's Chapel, and is in the collection of unpublished discourses, from which we extracted in the last Register a few passages on the "Joys and Sorrows of Mary."

"The text" (which is adapted with great felicity to the illustration of his subject) "presents" says the preacher, "an agreeable image, a light, which is soft and gentle, like the moon; but which, at the same time, without being dazzling to the eye, is constant like the sun. It has suggested to me the design of describing a character, to which it bears a resemblance.

The character, which I undertake to describe, can be contemplated with ease and satisfaction; and whilst it is universally loved, it excites admiration without awe. This character belongs to a wise, discreet, and amiable woman. I will endeavor to make it a general character; and will borrow its features from many excellent women, whom I have known: from some, who are still alive; and from others, who are numbered among the dead. My design in the delineation is to recommend certain virtues, and to censure the opposite vices.

The woman, whom I would exhibit to your view, possesses a sound understanding. She is virtuous, not from impulse, instinct, and a childish simplicity; for she knows that evil exists, as well as good; but she abhors the former, and resolutely chooses the latter. As she has carefully weighed the nature and consequences of her actions, her moral principles are fixed; and she has deliberately formed a plan of life, to which she conscientiously adheres. Her character is her own; her knowledge and virtues are original; and are not the faint copies of another character. Convinced that the duty of every human being consists in performing well the part which is assigned by divine Providence, she directs her principal attention to this object; and whether as a wife, a mother, or the head of a family, she is always diligent and discreet. She is exempt from affectation, the folly of little minds. Far from her heart is the desire of acquiring a reputation, or of rendering herself interesting, by imbecilities and imperfections. Thus she is delicate, but not timid: she has too much good sense ever to be afraid where there is no danger; and she leaves the affectation of terror to women, who, from the want of a correct education, are ignorant of what is truly becoming.

She is still farther removed from the affectation of sensibility: she has sympathy and tears for the calamities of her friends; but there is no artificial whining on her tongue; nor does she ever manifest more grief than she really feels. In so enlightened an understanding, humility appears with peculiar grace. Every wise woman must be humble; because every wise woman must know, that no human being has anything to be proud of. The gifts which she possesses, she has received: she cannot therefore glory in them, as if they were of her own creation. There is no ostentation in any part of her behavior: she does not affect to conceal her virtues and talents, but she never ambitiously displays them. She is still more pleasingly adorned with the graces of mildness and gentleness. Her manners are placid, the tones of her voice are sweet, and her eye benignant; because her heart is meek and kind. From the combination of these virtues, arises that general effect which is denominated loveliness, a quality, which renders her the object of the complacence of all her friends, and the delight of every one who approaches her. Believing that she was born, not for herself only, but for others, she endeavors to communicate happiness to all who are around her, in particular to her intimate connexions. Her children, those immortal beings, who are committed to her care, that they may be formed to knowledge and virtue, are the principal objects of her attention. She sows in their minds the seeds of piety and goodness; she waters them with the dew of Heavenly instruction; and she eradicates every weed of evil, as soon as it appears.

Thus does she benefit the church, her country, and the world, by training up sincere Christians, useful citizens, and good men. It is scarcely necessary to observe, that with so benevolent a heart, she remembers the poor, and that she affords them, not only pity, but substantial relief. As she is a wise woman, who is not afraid to exercise her understanding, her experience and observation soon convince her, that the world, though it abounds with many pleasures, is not an unmixed state of enjoyment. Whilst therefore she is careful to bring no misfortunes on herself by imprudence, folly, and extravagance, she looks with a calm and steady eye on the unavoidable afflictions, through which she is doomed to pass; and she arms her mind with fortitude, that she may endure with resolution and cheerfulness the severest trials. When sickness and distress at last come, she submits to them with patience and resignation. A peevish complaint does not escape from her lips; nor does she once murmur, because the hand of her heavenly Father lies heavy upon her. She is, if possible, more serene, more mild, more gentle, on the bed of disease, than she was in the seasons of health and felicity. So affectionate is she to her surrounding friends, and so grateful for the attentions, which they pay to her, that they almost forget, that she suffers any pain.

The love of God crowns all her virtues: religion is deeply fixed in her heart; but here, as in all her behavior, she is without parade. Her piety is sincere and ardent, but humble and retired. She attends only to the essentials of religion, and leaves doubtful controversies to angry theologians, who more highly value the doctrines of their particular creeds, by which they are distinguished from other men, than the duties of the gospel, which belong to all Christians. A mind, in which strength and gentleness are thus united, may be compared to the soft light of the moon, which shines with the perpetual rays of the sun. We are at first view ready to imagine that it is more lovely than great, more charming than dignified; but we soon become convinced, that it is filled with true wisdom, and endowed with noble purposes.

RELIGIOUS FREEDOM.

We are continually receiving proofs that the people at a distance from us, as well as in our immediate vicinity, are growing more and more impatient under the exclusive system. The Gospel Luminary for the present month, informs us that at a large and respectable meeting held last November, in Lewisburg, Union Co. Penn., for the purpose of considering the subject of *Religious Intolerance*, and of promoting *Liberal Christianity*, the following resolutions, after an address by Dr. William Joyce, were unanimously adopted. The clumsy manner in which they are drawn up will not, we hope, deter any from duly considering their spirit and bearing.

Resolved, That inasmuch as mankind are created free and equal they are certainly in matters of opinion free agents, and, as a natural consequence, should in all matters of opinion, act freely, uprightly and conscientiously, without fear of running foul of any man's opinion, or fear of censure from any person without the inquiry, whether he be with the majority or the minority.

Resolved, Whereas in all ages of the world, and even in this enlightened day, a portion of the Clergy have had, and still continue to have, an undue influence upon the minds of mankind in general, not only in Europe, but in this our boasted land of liberty and equal rights, by having the control of powerful parties of men, and through those parties, brand all persons with the epithets of heretics, deists, infidels, &c. if these men are too honest to admit that they are not strictly Orthodox in their religious opinions.

Resolved, That these things ought not so to be. 1st, Because it is encouraging men to be dishonest in their opinions, for rather than be thus censured they will say they are Orthodox. 2nd, Because it is sapping the foundation of our liberties. As liberty of thought and speech are the greatest privileges and blessings gained by the heroes of the Revolution. And in the same proportion as a man is constrained or bound down not to speak on religious as well as on political matters through fear, just in the same proportion is the liberty of conscience taken from him. And no intolerance is so grievous to be borne as religious intolerance, and all men must be truly convinced that when bigotry and superstition, combined with hypocrisy, are set against a man, there is great inducement for him to become a hypocrite to avoid reproach.

Resolved, That we deem it highly improper for any man, or any combination of men, to circulate, or be accessary to the circulation, of any unfriendly, irreligious, illiberal epithets against his neighbor, because they disagree in opinions. For where such reports are set against a man, if he had the piety of a Paul, or the talents of a Patrick Henry, his usefulness must in a great measure be lost to the community.

Resolved, That it is not our intention or wish in any degree whatever, to cramp, divide, or oppose any man, or society of men, in consequence of their religious opinions. They, if they are fully persuaded in their own minds that they are right, have just the same right to their opinions that we have to ours. And we disclaim all right of dictation to them, and will not acknowledge the right of any one to think for us; all we ask, is for every person, after due deliberation and a fair investigation, to come to the conclusion that he will fellowship all men without respect to his religious opinions, provided he is a believer in divine revelation, and a moral, temperate and upright man.

Resolved, That we will discountenance all kinds of illiberality, let it come under what name it may, even if it comes under the sacred name of Christianity, and that too by a person professing to be a minister of the gospel, because we think it is high time for men to declare, that they will enjoy their constitutional rights of thinking and speaking on matters of a religious nature without servile fear.

Resolved, That as every man has to answer for the deeds done in the body himself, he ought to be very careful how he may bind, trammel, or pin down the conscience of others, and how he erects a tribunal of judgment, lest it should be similar to the iron bedstead, by which if a man was too long he was cut off, and if too short, stretched out—and not to try to cut off his opinions to this or that belief, or to stretch them so far and no farther if in his estimation they are incorrect, but to persuade men to be good should be the object of every good man.

Resolved, That as the preceding articles are an expression of our views and sentiments, we submit them to a candid public, hoping that they may in some degree subserve the cause and diffuse just notions of LIBERAL CHRISTIANITY with all its CONSOLATIONS, ITS HAPPY AND GLORIOUS CONSEQUENCES.

THEOLOGICAL DEBATE.

It seems that it has come to be not an unusual thing, in some parts of our country, for leaders in the different sects to discuss points of doctrine, on which they disagree, at public meetings, continued for several days, and governed by a Board of Moderators, mutually chosen by the parties. An account of one of these discussions we gave in a late Register. We now lay before our readers the following description of another, which took place, last month, at Milford, N. J. between Mr Lane, of Ohio, a minister of the Christian Connexion, and Mr M'Calla, Pastor of a Presbyterian Church in Philadelphia. The question was, "Is Jesus Christ the Supreme Eternal God?" Mr M'Calla's manner reminds us of the old saying, that "a bad cause begets a bad spirit."

The discussion, [says the Luminary] commenced on Tuesday morning, at about 11 o'clock, A. M. and closed, for that day, at 3 P. M. Mr M'Calla opened the debate. He spent the whole of the first day in reading select passages and sentences from Elder Kinkade's book, called "Bible Doctrine," in commenting upon them, in burlesquing his antagonist, and attempting to sink him in the estimation of his audience; in stigmatizing, reproaching, and defaming the whole Christian Connexion, and endeavoring to bring the whole body into disrepute among the people. Thus Mr M'Calla spent the time allotted for his four first speeches, without producing one evidence, or advancing one argument, in support of the doctrine he engaged to defend in the debate. Mr Lane came at once to the subject, and offered a few plain, forcible, and conclusive arguments, to prove that Jesus Christ was not the Supreme and Eternal God, but his Son. Mr Lane repeated his arguments, and endeavored to bring his antagonist to the subject, but without success.

Mr. Lane opened the discussion on the second day. The principal part of this day was consumed as was the former day. Mr. Lane repeated the arguments which had been advanced on the previous day, and frequently called upon Mr M'Calla to answer them. Mr C. in reply, stated, that he should answer the gentleman's arguments at a proper time, and so passed them by for this day. During this day, Mr M'Calla attempted to show that Jesus Christ was truly and properly a man, in all respects like other men. He then attempted to prove that he was the Supreme and Eternal God. The argument by which he attempted to prove this position was, that the names and titles of the Deity were given to Christ; therefore he inferred that he was the Supreme God. This argument was answered by Mr. Lane. Thus closed the second day's debate.

Mr M'Calla opened the debate on the morning of the third day. On this day he brought forward but one argument to prove his doctrine; which was, that the works of God were ascribed to Jesus Christ. This argument he regarded as an evidence of his Supreme Deity. Mr. Lane answered this argument of Mr. M'Calla's, and repeated his arguments which he had formerly advanced, and which Mr. M'Calla had not attempted to answer. During this day, several topics, foreign from the subject, were introduced, which was the means of consuming considerable time.

Mr. Lane opened the debate on the morning of the fourth day. During this day's discussion, Mr M'Calla brought forward one more argument to prove his position, which was, that the attributes of God were ascribed to Jesus Christ; therefore, he inferred that he was the Supreme God. This Mr. Lane denied, and showed that Jesus Christ, with his own mouth, disclaimed the possession of these attributes, ascribing them to his Father *only*. Towards the close of the day, Mr M'Calla gave an explanation of his views of the doctrine of the Trinity. To this explanation Mr. Lane made a most happy and powerful reply, and showed, beyond all refutation, that Mr M'Calla was a believer in three Supreme and Eternal Gods, each of whom possessed all the attributes and perfections of Deity. Mr. M'Calla rose to make his closing speech for the day, and after a few feeble and desultory remarks, he closed by stating, that he should withdraw from the debate, and Mr. Lane could proceed as long as he pleased. During this last speech, he also publicly stated, that he should decline meeting Mr. Clough, in the city of New York, as he had previously engaged. Thus the debate ended on the fourth day.

Mr Lane on the morning of the fifth day, met the Board of moderators, when he concluded his argument. Mr. Lane had the field now entirely to himself. He commenced by observing, that Mr. M'Calla had not attempted to answer one of the arguments which he had advanced on the part of the negative; that he promised to do it at a proper time, but had finally withdrawn without doing it; while on the other hand, he believed he had answered every argument the gentleman had brought forward to sustain the affirmative. He said, he considered that they had but just entered upon the merits of the question, but since his opponent had left the ground, it was not his intention to detain them an unreasonable length of time; he should, therefore, call their attention to a few more arguments, and close the subject. He then advanced fiftysix arguments to prove that Jesus Christ was not the Supreme and Eternal God, but his Son. He then closed his argument, and the meeting was dissolved.

Mr. M'Calla is about forty-two years of age, of slender frame, and about middling stature. He possesses great fluency of speech and is a good speaker. He is a classical scholar, and a man of respectable acquirements. He is not what we should call, by any means, a sound reasoner, or a good logician. He is every thing but fair and honorable in debate. He can abuse, revile, defame, satirize, and misrepresent an opponent's doctrine, statements and arguments, equal to any other man. These traits of character were rendered conspicuous during the whole of the debate. We do not recollect of ever hearing so much abuse drop from the lips of any man, as dropped from the lips of Mr. M'Calla during the four days of the debate which he attended. When he spoke of Mr. Kinkade, author of the Bible Doctrine, he called him "the blasphemous, heathen, infidel Kinkade." When he spoke of Dr. Channing, he called him, "the blasphemous infidel, Dr. Channing." When he spoke of the Unitarians, he denominated them, "the infidel Unitarians," "the heathen Unitarians," and "atheistical Unitarians," &c. And when he spoke of Elder Lane, he called him, "my blasphemous opponent," "my atheistical opponent," &c. He represented the whole Christian Connexion, to a man, without an individual excepted, as being the disciples of Simon Magus, who was, as he declared, the first preacher of their doctrine, "a set of hypocritical, atheistical deceivers." He asserted, that he did not admit that there was an individual christian in the whole body. In this strain of defamation and abuse, Mr. M'Calla went on, day after day, till, finally, he abandoned the argument.

Mr. Lane is a young man of about twenty-six years of age. His literary and acquired abilities are quite inferior to Mr. M'Calla's. He, however, possesses more native talent and more strength of mind, than Mr. M'Calla, and is by far the best reasoner. He treated Mr M'Calla with much more respect and politeness than Mr. M'Calla treated him.

So far as my information extends, it was understood by all the unprejudiced part of the congregation, that Mr. M'Calla, at the time he relinquished the debate, was fairly put down, and that it was impossible for him to rise again. The day before he declined, he gave the congregation to understand, that he intended to prosecute the debate till the close of the following week; but alas! his race, after such boasted pretensions, was but short.

I was happy in learning, before leaving the place, that the debate had been the means of rooting and grounding the Christian church, at Milford, in the faith; and that several who had been halting between two opinions, had now become established in the doctrine preached by the Christian Connexion. We think the debate will result in doing good.

[For the Christian Register.]

SUPPORT IN DEATH.

MR EDITOR,—The religious journals and newspapers of the day, contain frequent statements of Christian views the best fitted to support the mind under the immediate prospect of death and judgment. More importance, I apprehend, has been attached to peculiarity of doctrinal opinion than truth will support. I am an aged minister of the gospel, have often been by the bedside of the sick and dying; and I seldom if ever have heard an individual, who supposed himself about to appear before the tribunal of Heaven, express either penitence or sorrow, that in faith he had not embraced the distinguishing tenets of any denomination of Christian professors. But the language either was, I have been careless and indifferent about religious obligations, I have lived as without God in the world, I have not attended to the interests of my immortal soul, I am not prepared for the rest of saints in the kingdom of light, and fear that I must suffer the punishment denounced against the sinner; or, it has been my desire to

know that I might do the will of my Heavenly Father. I am conscious of frailty and sin, but I have the testimony of my own mind to the habitual sincerity of my aims and endeavors, and I trust to the goodness and mercy of God in Christ Jesus, for acceptance.

As a means to preserve life, our Maker has implanted a dread of death in the human heart. Death on any speculative system is a momentous event, and I do not think that expressions of fear or ecstasy on a death bed furnish a certain test of Christian character. Who can reflect that he is closing his eye on terrestrial objects, and must instantly bid a final farewell to all the relations of humanity, without serious impressions? Every mind must be solemnized by the consideration, that he must immediately appear before the judgment seat of Christ to answer for talents committed to his management, and to await the sentence of acquittal or condemnation. The best Christian, at this awful period, reviewing the defects of his life, may be distressed by anxiety and fear; and on the other hand, the bewildered mind may be buoyed up by false expectations. Still, worthy apprehensions of the character and government of God, right views of the conditions of salvation by Jesus Christ, and a rational persuasion that the requisite qualifications for Heaven are possessed, will in a great degree disarm death of its terrors, and anticipations of a blessed immortality will enable the Christian disciple with calmness, with triumph, to pass the barrier of human life.

That the views of liberal Christians are well fitted to support the human mind under the disappointments and sufferings of life, to reconcile a free and accountable being to the thoughts of death, and to fill the soul with hope and joy in the prospect of future existence, permit me, Mr Editor, to state the following case.

At the commencement of my ministry, I became acquainted with a farmer of the parish, who possessed a sound understanding, but whose education had been very limited. He was holden in estimation by his neighbors. During a number of years, I had observed that he was a constant attendant on public worship, and apparently an attentive and serious hearer of the dispensation of the word, and in private conversation he manifested a disposition for improvement in religious knowledge. At length by a casualty, he ruptured a blood vessel and his health was destroyed. He survived the accident for two or three years, and his passage to the grave was extremely painful. I occasionally visited him; but in all this time nothing very peculiar had passed between us. On my last visit, he thus addressed me,—"I find my strength yielding to my disease, I must soon die; and I am unwilling to leave the world before I have made a particular communication to you.

I was educated in a Calvinistic family, and taught the common Catechism. From my youth I heard Calvinism from the pulpit; and, till I heard you preach, I had supposed that the system of Calvin contained the real doctrines of the New Testament. But on serious reflection, my mind revolted from its representations of the character of the Supreme Being, and my heart recoiled from its statements of the terms of Divine acceptance. I have often been tempted to cast from my mind religious considerations, to live in the world as I might, and wait the teachings of death. Your preaching presented a new subject to my reflection. I attended to your explanations of the doctrines of the gospel; I read my Bible; and became convinced that through life I had labored under erroneous apprehensions of revealed truths. I now have clearer and I trust more correct views of the gospel, and in some measure estimate its worth. You know, Sir, the sufferings, which for a long period I have endured, I have at no hour felt despondence; for the reward set before me, I could patiently bear heavier bodily sufferings than I have been called to endure; and I feel bound to say, that without your assistance, I should have been destitute of that Christian faith, consolation, and hope, which have sustained me."

I have not used the precise words of this confirmed Christian, but given the substance of his communications.

Was not this man's religion not only a good rule of life, but also a safe foundation of confidence in death? A.

TEACHERS FOR SUNDAY SCHOOLS.

Mr Editor,—I perceive from the account you gave in the last Register of the anniversary meeting of the Boston Sunday School Society, that complaints are still made of the reluctance of young men to engage in the business of Sunday School teaching. These complaints are repeated year after year, apparently with very little effect. The evil is an extensive one. It exists in the city and in the country. It is an evil much to be deplored. It essentially interferes with the prosperity of Sunday Schools. It indicates a wrong state of feeling in that class of the community, to which we are accustomed to look with most confidence for and in support of good institutions. I cannot satisfactorily account for the fact, the existence of which there seems to be no room to doubt. And yet I am acquainted with many schools, in which young men of the first respectability have most readily and most faithfully engaged in Sunday School instruction. They have become interested in it: so much so as to attend with great regularity the Teachers' Meetings, even when their attendance must have subjected them to no little inconvenience. This they have done week after week and year after year, to their honor, and I have no doubt, to their individual improvement, as well as to that of their pupils.

Why cannot this be done in every Sunday School? Young men, possessed of the requisite qualifications are to be found in all our societies; why cannot they be prevailed upon—if not for their own sake, yet for the good of others,—to enlist themselves in this work of benevolence? I am very confident that if they would but engage in it heartily, they would find in it a growing satisfaction and delight which they would be very unwilling to exchange for any mere selfish gratification.

Let them learn what is the object which Sunday Schools propose to accomplish; and, if they have a particle of Christian benevolence, I am sure they must not only look upon it with approbation, but be willing and anxious to aid in its accomplishment, by engaging in the delightful employment of the Sunday School Teacher. N. H.

January 9th, 1831.

BIOGRAPHY FOR YOUTH.

Mr. Editor,—By the recommendation of many notices, I have been induced to read, "*Biography for Young Persons. Designed to illustrate the Triumphs of Genius and Perseverance.*" It having been ascribed, in the Recorder, to the pen of an Episcopalian, I felt a strong desire to see if any peculiarity of sect had crept into it. But I find none whatever. I see no internal proof of sectarianism throughout the volumes. The books give biographical notices of such persons as Roger Sherman, Professor Heyne, Count Rumford, Mrs Barbauld, &c. They are written in chaste and pure English, with great sweetness of phrase. But these are not alone what I liked in them. I was won by the justness of view, the clearness of thought, and the sublimity of morals, which pervade them. Be the writer whom he may, he is a sound scholar and a good christian. Having known that these volumes have already produced great good influences in two young persons, I am anxious to recommend them to all young people, from 10 to 18 years of age, who are desirous of overcoming obstacles, and rising to eminent usefulness. A Teacher.

[For the Christian Register.]

WHITMAN'S LETTERS.

Mr. Editor,—When Prof. Stuart issued his Letter on Religious Liberty, defying proof that the measures of the Orthodox are directed to its subversion, in what mode did the public expect that proof would be attempted? *Could it be otherwise than by a statement of facts?* Accordingly Mr. Whitman has answered his challenge by a statement of facts—the only possible mode of reply. How is this met?—Simply by personal abuse of Mr. W. and declaration that his alleged facts are false—many of them "absolute falsehoods."

If they be false, let them be so proved. But until then, those who challenged their production should remember, that it does not look well in them to fall to vilifying him who has accepted the challenge. And let the public look on calmly and judge fairly. A Looker on.

CHRISTIAN REGISTER.

BOSTON, JANUARY 22, 1831.

IMPRISONMENT FOR DEBT.

In our last paper, we made some remarks to show the injustice and impolicy of permitting imprisonment for simple debt on execution. In pursuance of the promise then made, we now offer some suggestions in regard to imprisonment on the original writ under the laws of Massachusetts. In order to make our remarks intelligible to those who are not familiar with our laws, it will be necessary to give an outline of the present course of proceeding, where a defendant is arrested on mesne process.

A person, then, who has any claim against another, brings a suit against the supposed debtor. Without any proof of the amount of the debt, or even of the existence of any legal claim, the defendant is arrested by the officer, and if he cannot give bail, is thrown into jail, where he is kept until judgment is given in the case, a space of some weeks, months, or years. If the judgment is in his favor, he is discharged from confinement; if it be against him, he is kept for thirty days longer, in order that the creditor may decide whether to take him on the execution or not. If the creditor does not take him on the execution, he is then released, but is still liable at any time after, on the execution. If the creditor has the debtor taken on the execution during the thirty days or afterwards, the debtor is confined for thirty days more after the seizure on execution. At the end of this period he is allowed to claim the privilege of taking the poor debtor's oath, i. e. an oath that he has no property liable to be taken on execution, sufficient to support himself in prison, and that since the commencement of the suit he has not conveyed away or entrusted to any person, any part of his property to secure it for his own benefit, or done any act to defraud his creditors. The creditor may examine the debtor, before he is allowed to take this purgatory oath, or produce other evidence to show that he cannot honestly take it. If it appears on the examination, that the debtor has no property, he is permitted to take the oath; and is immediately discharged from imprisonment, and his body can never again be taken for the same debt. If on the examination, it appears that he has property, it is understood, for the law makes no provision for the case, that he must surrender it or enough of it to satisfy the execution, or if he will not do it, he is again confined until he complies with the requisitions of the law. If on examination, it appears that he cannot take the oath, he is again committed to jail, from which we do not see how he can ever be legally released, without the consent of his creditor or paying the debt. For if he is remanded on account of his having committed some fraud in transferring his property, we do not see how the character of that act can ever be changed by any subsequent act of the prisoner.

When a defendant is arrested on a writ in a civil suit, he is, in order to avoid the imprisonment during the suit, allowed to give a bond with sureties, who are called his bail. The penalty of this bond is double the amount named in the beginning of the writ, which amount is always more than the real claim, frequently twice as much. Thus, if a debt sued for, be one hundred dollars, the penal sum in the bail bond is often four hundred. Where the amount claimed is small, as six or seven dollars, the penalty in the bond, is often forty. The condition of the bond is in substance, not in words, that if the defendant does not pay such judgment as may be recovered against him, he shall be given up by his bail so that he may be taken on execution. The debtor is considered as being in the custody of his bail. They at any time before or after judgment, may surrender him. If he is surrendered before judgment, he is confined in jail until judgment is given in the suit, and if the judgment be against him, for thirty days after, exactly as if no bail had been given. If he is surrendered after judgment, he is confined for thirty days after the surrender. In either case, if the creditor chooses to take him on the execution, as he may, at any time within the thirty days or afterwards, he is confined for thirty days more on the execution, and obtains his release by taking the poor debtor's oath in the manner before described.

It should also be observed, that the debtor may at any time during his imprisonment, obtain the liberty of the yard by giving bail for that purpose. The liberty of the yard is the right of leaving the jail and going into what is considered the yard of the jail, which has been sometimes so much extended as to include a whole town or county. In Boston, it now includes one ward. If the debtor goes beyond the limits of the yard, the bond is forfeited.

It should be observed, that if the debtor, while in close confinement, gives notice that he is too poor to pay his board, he is kept in confinement at the expense of the creditor, and as soon as the creditor refuses to pay the debtor's board, of $1,25 a week, he is discharged.

How far does the system which we have just stated, coincide with correct principles? What rights ought the creditor to have in relation to his debtor? He ought to have an absolute right to seize the debtor's property, (with the exception of clothing, tools, and other necessary articles) wherever he can find it, in order to satisfy his demand. This the law now gives him. He ought also to have the right of examining the debtor upon oath to ascertain what means he has of satisfying the debt. If the debtor refuses to submit to this examination or fraudulently conceals his property, then it is proper that he should be imprisoned. This is the principle upon which all insolvent and bankrupt laws are founded. The debtor undergoes an examination on oath. If he discloses his property fairly and gives it up honestly for the benefit of his creditors, he is discharged. If he does not submit to examination, or fraudulently conceals his property, he is punished as a criminal.

If the principles we have laid down be correct, the laws of Massachusetts are very defective.

We endeavored to show in our last week's paper, the injustice and inefficacy of the common imprisonment on execution. But if imprisonment on execution be not justifiable, still less is the confinement after judgment and before execution. Why should the debtor be in jail for thirty days, merely for his creditor to deliberate whether he will imprison him or not? Would it be any hardship to compel the creditor to determine this question in a single day?

What we have been commenting on, however, is the mildest part of the system. As the law now stands, a person may be arrested on the original suit, thrown into jail, and there kept under the same roof with convicted felons, for months and even years, until judgment is given in the case. And then perhaps the judgment is in his favor, and it turns out that he has suffered this severe and ignominious confinement on the groundless claim of an enemy. But it may be said this severe imprisonment might have been avoided, by the person who was sued giving bail. But if he were a stranger and friendless, and unable to find sureties, ought he to be subjected to this cruel confinement? A system under which such an imprisonment is even possible, ought not to be tolerated for a moment. Yet such a result is not only possible, but it is a fact that imprisonments on mesne process, though not so common as imprisonments on execution, are far from being rare.

But it is urged that the arrest on mesne process is necessary in order to keep the person of the debtor, that he may be compelled to disclose his property when execution issued. We admit the right of the creditor to compel the debtor's examination, yet it seems to us that all this might be effected without any preliminary confinement, or a very short one; for the debtor might as well be examined and admitted to the poor debtor's oath when first arrested on the writ, as when taken on the execution.

Having found so much fault with the present laws, it seems proper that we should suggest some remedy. We therefore offer an outline of such measures as it seems to us ought to be adopted, without entering upon the details.

1. Before any original writ on which the body is to be taken issues, the plaintiff should make a specification of his claim, and make oath or affirmation to its validity.*

We believe an oath of this kind is required everywhere except in New England. The object is to limit the amount for which bail may be claimed.

2 When the defendant is arrested, he should be allowed to give bail, the penalty of the bond being double the amount of claim sworn to by the plaintiff. The condition of the bond might be, either that the defendant shall pay such judgment as may be recovered against him, or shall deliver himself up to be examined upon oath on the execution.

3. In case the defendant when arrested, should not give bail, he should immediately, after notice given to the creditor, or his attorney, be allowed to take the poor debtor's oath, after being examined by the plaintiff.

4. If the defendant should refuse either to give bail or submit to examination, he should be committed to prison, to be kept till the judgment.

5. If on his examination he should disclose property, he should be obliged to transfer it, or sufficient of it, in such a manner as to secure any judgment the plaintiff might recover, or to give bonds that it shall be forthcoming upon the execution.

6. If the defendant should discharge himself on oath, or give the security required in the preceding article, his person should be discharged from further arrest on account of the same claim.

7. The bail bond should be satisfied either by a payment of the judgment, or a surrender of the person of the defendant by his bail.

8. Whenever the defendant is surrendered by his bail, before judgment, he should be admitted, after notice to the creditor, to take the poor debtor's oath in manner before prescribed.

9. Whenever a debtor is surrendered by his bail after the issuing of an execution against him, or is taken on execution, he should, as soon as notice is given to his creditor, be examined as to his property, and admitted to the poor debtor's oath.

10. If on examination he should disclose property, it must be surrendered to satisfy the debt on the execution, in the usual manner, if the creditor pleases to take it; the debtor should then be permitted to take the oath.

11. If he should disclose a fraudulent transfer or concealment of property to a certain amount, as one hundred dollars, he should be confined until payment of the debt.

12. As soon as the debtor takes the oath he should be discharged from custody.

13. If the debtor should refuse to submit to examination on oath, he should be committed to prison, and there kept until he submit to the examination or pays the debt.

The above proposal does not pretend to be a complete system. But a statute formed upon the plan suggested, would, we believe, operate better, both for debtor and creditor than the present laws. The creditor would have the same power of examining into the circumstances of his debtor, that he now has, without incurring the expense of his board in jail. The debtor would be freed from cruel imprisonment, and his time and health secured for himself, his family, and his creditors. In the only case in which imprisonment as now allowed, is justifiable, that is, of the fraudulent concealment of property by the debtor, he would receive the same punishment under the new system.

The plan which we propose is no novelty. Propositions founded on the same principles have often been made. We have endeavored to conform it to the present system, as far as possible, except in doing away with all needless confinement. A state insolvent or bankrupt law, would no doubt be more beneficial, but we have confined ourselves to the single point of imprisonment for debt. If this can be abolished, more great and beneficial changes may hereafter be introduced.

We offer no apology for discussing this subject in a religious paper, for we believe that there are no laws which operate so directly and strongly on the moral character of a community, as those which affect the relation of debtor and creditor. And we know of no cause now in operation in this State, which has a more powerful tendency to demoralize the community, than the present law on this subject. The heart of the creditor is hardened by the arbitrary and tyrannical power which it enables him to wield; and still more is the debtor corrupted, when he suffers what he rightly feels to be injustice under the name of law. It is but too common for a debtor who has been imprisoned, in his rage against the law, to forget his moral obligation to his creditors; and to revenge himself against his oppressors, by a fraudulent concealment of his means of payment.

*It will be understood that an affirmation may always be taken instead of an oath, if the debtor be scrupulous. In the rest of our remarks we shall use the word oath, meaning by it either oath or affirmation.

THE STORMY SUNDAY.

The storm of Saturday and Sunday last, was of unusual severity. The quantity of snow, which fell, exceeded any within the remembrance of some of our most aged and observing citizens. In some places within the city, and in many in the vicinity, it has risen in drifts to very unusual heights. It was accompanied, also, by violent wind. But notwithstanding the severity of the storm and the almost fearful condition of the streets, we were gratified to find that most of our churches were opened. Of the Congregational and Episcopal churches, we have not learnt that any one was closed; and though the hearers were, of necessity, not many, and though some, who, by their usually faithful and constant attendance, "seem to be pillars," were detained,* yet did not the day pass without its accustomed services. And surely it is to be numbered among the privileges of those, who dwell in a populous and well regulated city, that scarce any changes of the elements, or violence of tempest, or condition of the streets, can essentially interrupt the course of business, the comforts of neighborhood, or the privileges of public worship.

To us it was a gratifying spectacle, on the last Sabbath, that notwithstanding the unwonted violence of the storm, and the almost Alpine treasures of snow accumulated in the streets, there were yet so many found both able and disposed to go up to the House of God; in adoration of Him, who makes us at peace in our dwellings and defends us from his cold;—of whose manifold goodness and power the seasons in their changes; the storms of winter, as well as the verdure of spring, the beauty of summer, and the "joy of harvest," are but varied demonstrations.

* It may not be unworthy of notice, that in a family, where, for more than *forty-five years*, no Sunday has passed without some female members of it attending church—the last Sunday was the first and only exception. Riding was even more impracticable than walking.

SPIRIT OF ORTHODOX WARFARE.

It is not pleasant either to collect or to read proofs, that they who call themselves disciples of the meek and lowly Jesus, are strangers to his spirit. Yet it is often necessary to undertake this task, that it may be known, through what kind and degree of opposition the truth is obliged to maintain its progress towards final victory. The disclosures of Mr Whitman's Letters have astonished many persons, who would not have believed on any other evidence than that which, by the industry of this writer, is now laid before them,—the evidence of unquestionable facts, that sectarian prejudice was so widely and recklessly active. We have not the least doubt that Mr. W. might have increased his book to twice its present size, without inserting a single statement for which he had not good authority. We could ourselves, furnish him with facts that probably have not reached his ears.

One example of the spirit, to which we allude, we present to our readers. Such exhibitions of unchristian,—we had almost written, of impious—temper, are, we devoutly hope, of rare occurrence. But what opinion must we form of a faith, that would allow, and in the judgment of its professor, would oblige him to violate the decencies and to scorn the holiest privileges of religion? On our first page, will be found an account of a debate held between a young minister of the Christian Connexion, and Mr M'Calla, a Presbyterian clergyman of some note in Philadelphia. From the remarks which precede this account in the Gospel Luminary, we learn, that in discussing the rules that should be observed by the disputants, Mr. M'Calla manifested a temper from which a result similar to that which terminated the debate, might have been anticipated. We simply desire that the following brief extract may be read.

At this interview, in the course of other observations, it was proposed by Mr. Badger, of West Mendon, N. Y. as the disputants were both of them ministers of the Gospel, and the debate was to be holden in a Christian assembly, to open the discussion on each day by prayer. To this proposition, Mr. M'Calla replied, "I suppose you know, sir, that I am a Trinitarian; I could, therefore, no more join with this man in prayer, than with a Mohammedan or an Infidel." "It appears, sir," said Mr. Lane, "that you are willing to enter into a dispute with me, and why not pray with me?" I came here, sir," replied Mr. M'Calla, "to take you by the throat, and not by the hand." Thus it appears that Mr. M'Calla came to the place, not

in a spirit of meekness to elicit truth, but with a moral hatred rankling in his heart, and with a fixed and full determination to proclaim upon the house top. It is extremely difficult for a man under the influence of such a temper of mind to *perceive* the force of evidence, much more to acknowledge it. It was, however, at length agreed that Mr. Lane, on those mornings in which he should commence the discussion, might open the meeting by prayer, provided that the time consumed in prayer by Mr. Lane be included in the thirty minutes allotted for his first speech.

MR. WHITMAN'S LETTERS.

We copy from the Boston Courier, the following letter, addressed by the author of these letters, to the Editor of the Boston Recorder. The letter itself, says the Courier, "was refused admission to the columns of the Recorder, after several days of consideration." The Editor of that paper merely stated that Mr Whitman had called for proof that his letters contained "falsehoods," and "sheer fabrications;"—and he then proceeded to couple the Christian Register with Fanny Wright's "Free Enquirer," and concluded by speaking of "the low arts of slander and vulgar abuse," and by saying that the honor of introducing such a mode of religious controversy "belongs exclusively to the *high minded and liberal Unitarians of Massachusetts.*" In reference to this, we will only refer our readers to the communication of "A Looker On." in this day's Register, —and proceed to quote the letter referred to.

To the Editor of the Boston Recorder.

Sir—Your last paper contains a notice of my Letters to Professor Stuart from "A Countryman." In his postscript I find the following sentence.—"Since I have finished my letter, I have taken a second look at Mr. W.'s book, I mean that part of it in which he undertakes to narrate facts within my own knowledge. There is not one of these which is not told in a manner that makes the narration an *absolute falsehood.*" I have also seen similar declarations in the last number of the "Spirit of the Pilgrims."

Now, Sir, I call upon the writers of these articles to *prove* the truth of their *assertions.* If my statements are in any degree false, I am as anxious to know it as any one can possibly be. In confirmation of the truth of my narration, I have such evidence as appears conclusive to my own mind, and such as I believe would be satisfactory to any impartial jury. But If I am mistaken, convince me of my mistake; and I will cheerfully retract any particular fact, and supply its place with another of the same nature which rests on better proof. I therefore request those writers to begin my letters, and proceed in regular course to the end, and PROVE that my statements are "thoroughly false," "absolute falsehoods," "sheer fabrications." I hope they will commence this undertaking immediately; for my publishers inform me that the book will soon be out of print; and in my second edition I wish to have no statements but such as are supported by satisfactory evidence.—I trust your regard to the interests of truth, and your aversion to falsehood, will dispose you to publish this communication in your next paper.

BERNARD WHITMAN.

Waltham, January, 1831.

CHRISTIAN EXAMINER.

The last number of the fourth volume of this important work has just been published. We may give a more extended notice of its contents next week. The first article, is a continuation of the subject commenced in a previous number, in which the writer, under the general head of "Classes of American Society," discusses several questions in which the continuance and happiness of our social state are involved. The second article, on Milman's History of the Jews, gives to that work the commendation which it merits, and speaks with freedom of the unjust treatment which the descendants of the patriarchs have received from Christians. The third is a long, but pleasant article, in which the reviewer, taking Wheaton's Travels as his guide, and availing himself of numerous extracts, notices various topics, connected principally, however, with the religious state of England. The fourth article gives an interesting narrative of the conversion of a considerable body of Methodists in England, to the Unitarian faith; extracted or prepared from an English publication. The next article, in a review of Bush's Life of Mohammed, of which, it seems to us, it speaks in much too favorable terms, contains a variety of facts respecting the life and religion of the Arabian impostor. The last article is a notice of Anderson's Tour in Greece, which is recommended as an entertaining and valuable book. The number concludes with a note from the late Editor, which we copy.

NOTE.—I cannot close a five years' connexion with this work, which, for that period, has been the object of my thoughts and cares to which all other objects have been secondary, without recording on the last page for which I shall be in any way responsible, an expression of the gratitude I feel towards those who have co-operated with me in its management. My obligations, at different periods, have been to each so signal, that to make distinctions or exceptions would be invidious. I therefore beg them, all, to accept this public testimony of my thanks.

FRANCIS JENKS.

Boston, Dec. 31, 1830.

SUMMARY.

CONGRESS.

In the Senate, Jan. 10th. A communication was laid before the Senate, from the Governor of Georgia, accompanied by a resolution of the Legislature, instructing the Senators from that state, and requesting their members in the House of Representatives, to oppose all acts in either house, making appropriations for internal improvements. A petition of Joseph Nourse, late Register of the Treasury, was presented, praying for remuneration for services as Agent of the government, in disbursing the fund appropriated for its contingent expenses. Several memorials against the removal of the Indians were presented.

In the House of Representatives. The Committee on Military Pensions, reported a bill to extend to corps of artificers, who served in the army of the United States during the revolutionary war, the benefit of the existing pension laws. The Committee on Commerce were instructed to inquire into the expediency of removing obstructions in, and improving the channel of Cathance river in the State of Maine. The petition of the inhabitants of Dennis and Yarmouth for the improvement of the harbor near Bass river, was referred to the Committee on Commerce.

In the Senate, Jan. 11th. Several resolutions of the Legislature of Georgia, respecting the boundary line between that state and Florida were presented. The bill to amend the several acts respecting copy rights, was referred to the Judiciary Committee. The trial of Judge Peck progressed.

In the House of Represen tatives, Mr. Everett presented the petition of the widow of the late Gen. Wm. Eaton, praying for an equitable settlement of his accounts, while Consul in Africa, and payment of the sum found due. Mr. Haynes offered a resolution to instruct the Committee of Ways and Means to inquire into the expediency of reducing the duty on brown sugar imported into the United States from foreign countries. The question of considering the resolution was taken by yeas and nays.—Yeas 89, Nays 85. A bill was passed to authorize the construction of three schooners for the naval service. In committee of the whole, two appropriation bills for the support of Government for the year 1831 were reported.

In Senate Jan. 12th. A bill was reported fixing the compensation of the witnesses on the trial of Judge Peck at $4 per day, and 20 cts. mileage to each witness; also $5 per day to the Marshal of the District of Columbia for his trouble in summoning witnesses, &c.

In the House of Representatives, Little of interest occurred. The Committee on Indian Affairs reported a bill to enable the President to extinguish the Indian title to lands in Alabama. A message from the President, enclosing a report from the Secretary of State, on the subject of the Patent office, was referred to the Committee on the Judiciary. A motion was made to strike out of the appropriation bill, the salary for the Minister to Russia.

MASSACHUSETTS LEGISLATURE.

On Friday, Jan 14th, in the Senate. Bills in addition to an act establishing salaries for Judges and Registers of Probate—to incorporate Taunton Copper Manufacturing Company and Pigeon Cove Harbor Co. passed to be engrossed; also a bill in addition to an act to incorporate the Marine Society at Salem. A petition for the relief of poor debtors, was taken from the files and committed to the Committee on that part of the Governor's message relating to the subject. Orders of notice passed on sundry resolves and petitions and several were committed.

In the House of Representatives, Various petitions of a private or local nature were presented. The Committee on Elections reported that John Goldsbury, the member returned from North Bridgewator, is entitled to a seat in the House. The Salem Marine Society bill passed to be enacted. On motion of Mr. Robinson of Lowell,—Ordered, That the Committee on the Judiciary be instructed to inquire into the expediency of altering the law relating to donations to pious and charitable uses, so far as to render void all devises and bequests of real or personal estate to the uses aforesaid, unless by will executed in the presence of three competent witnesses —— calendar months before the death of the devisor or testator.

An estimate of a tax for the County of Worcester, was received and committed.

On Saturday, in the Senate. The petition of the Hampden and Berkshire Turnpike corporation, with the order of notice thereon, was taken from the files, and committed to the Committee on Roads and Bridges. A committee was appointed to consider the expediency of providing for the disposal of any sums of money that may be received on the Massachusetts claim against the United States for militia services. A bill was reported to incorporate the Salem Lead Manufacturing Company.

In the House of Representatives, The petition of the Hampshire County Temperance Society, for alterations in the law regulating licenced houses and various private and local petitions were presented and committed. The bill to incorporate the Taunton Manufacturing Company, passed to be enacted. A select committee was appointed on the subject of providing salaries for Sheriffs and Clerks of courts, from the consideration of which the Committee on the Judiciary was discharged. The report of the Committee of Elections, in the case of the member from North Bridgewater was accepted.

On Monday, Jan. 17th, in the Senate. A communication from the Treasurer, accompanied by sundry statements of accounts and expenses, was committed to the Committee on Retrenchment, in concurrence. Bills to incorporate the Suffolk Manufacturing Co. and the Hamilton Woollen Co. passed to be enacted. Bills to alter a term of the C. C. Pleas for Plymouth County, and to alter a term of the S J. Court in Bristol County and in addition to an act incorporating the Salem Lead Manufacturing Co. passed to be engrossed. The resolve in favor of the estate of the late Chief Justice Parker was passed in concurrence.

In the House of Representatives, Various petitions were presented and committed. A bill was reported to incorporate the Northampton Woollen Manufacturing Co. The Committee on the Judiciary were directed to inquire into the expediency of authorizing district attornies to discharge the duties now performed by the Attorney and Solicitor General, and the County Attornies. Bills to incorporate the Hamilton Woollen Co. the Suffolk Manufacturing Co. passed to be enacted. A bill was reported to exempt the students of Harvard, Williams and Amherst Colleges, and all the Theological, Medical and Literary Institutions from taxation. The subject of refunding to towns the expense of making surveys and maps of their territories was referred to the next Legislature. A bill was reported relating to state papers.

On Tuesday, in the Senate. The Treasurer was directed to prepare and communicate to the Senate, a statement of the amount of money paid from the Treasury for the support of state paupers, to each of the the towns and districts in this Commonwealth, for five years last past. A bill for improving the administration of justice in criminal prosecutions was introduced. A bill to alter a term of the C. C. Pleas in Plymouth County, passed to be enacted.

On motion of Mr. Everett of Suffolk, Messrs. Everett, Stearns of Middlesex, Fowler of Hampden, Gray of Suffolk, McKay of Berkshire, Dearborn of Norfolk and Phillips of Essex, were appointed a committee to inquire into the expediency of an expression of an opinion by the General Court,

Upon the right of a State to extend her jurisdiction over the persons and territory of Indian tribes within her limits, whose personal and territorial independence of the authority of the State within whose limits they are situated, is expressly guaranteed to them in formal treaties by the United States:

Upon the right of a State to request of and enjoin upon her executive officers to disregard any and every mandate and process that has been or shall be served upon them, purporting to proceed from the Chief Justice or any Associate Justice of the United States for the purpose of arresting the execution of the criminal laws of such State:

Upon the duty which would devolve upon the Government of the United States, should any State extend her jurisdiction in the manner aforesaid, and lay such injunction upon her executive officers;—and report thereon.

In the House of Representatives, A bill to alter a term of the C. C. Pleas in Plymouth County, passed to be enacted. The Committee on the Judiciary was instructed to inquire into the expediency of increasing the compensation of Middlesex County Attorney, and of altering the terms of the C. C. Pleas, and sessions of the County Commissioners in the County of Hampden. On motion of Mr. Davis, of Boston, it was

Ordered, That Messrs. Davis of Boston, Baylies of Taunton, Shaw of Lanesboro', Betton of Boston, and Barton of Oxford, be a committee to inquire into the expediency of by law abolishing Special Pleading in Civil Suits; also, into the expediency of providing by law for the examination of parties in civil suits; also, into the expediency of giving to the Judges of the Court of Common Pleas authority to act as Courts of Reconcilement; also, into the expediency of adopting more plain and simple indictments in criminal suits—reference being had, by such provisions, to their effect in lessening expense, and in preventing delay in legal proceedings in this Commonwealth.

On Wednesday, in the Senate. The petitions of the several Banks in this Commonwealth, for renewal of charters, were taken from the files, and committed to the Committee on Banks.—Concurred in the House of Representatives. The bill to provide for the admeasurement of wood and coal brought by water to this city, and respecting the Massachusetts Fire and Marine Insurance Co. passed to be engrossed. The memorial of the Working-men of Boston, for alleviation of the laws relating to imprisonment for debt, was committed to the Committee on that part of the Governor's message relative to that subject. The petition of Rufus Davenport and al. and several memorials upon the same subject were committed to the same committee.

In the House of Representatives, A number of private petitions were presented and committed. A committee was appointed to consider the expediency of providing by law for the Registry of Deeds, by the Town Clerks, in the several towns in this Commonwealth. A bill to incorporate the Northampton Woollen Manufacturing Co. passed to be engrossed. The Committee of Finance reported a bill to apportion and assess a tax of $75,000.

Harvard University. We were in error last week respecting the next meeting of the Overseers. The Board adjourned to Thursday, three weeks from the time of their former meeting.

Installation. The Installation of the Rev. William Hague, as pastor of the First Baptist Church and Society in this city, will take place on Wednesday evening, the 26th inst. Services to commence at 6 o'clock. It is expected that the Rev. Francis Wayland, D. D. President of Brown University will preach the Sermon on the occasion.

Atheneum, or Spirit of the English Magazines.—Nos. 56 and 57 of the third series of this work are just published by Messrs. Cottons & Barnard. It contains a Landsome frontispiece, and the usual variety of entertaining articles from the late English periodicals.

Battle of Bunker Hill. Much has been said and written by way of regret, that Bunker Hill should stand renowned on the page of history as the place where the battle was fought in June, '75, instead of Breed's Hill.—Now it may not be generally known even by the citizens of the vicinity, but such is the fact, that the hottest of the battle was on Bunker Hill, not on its summit to be sure, but on its south-east declivity, near Mystic river, as may be seen by referring to Gen. Burgoyne's official report of the battle; in that it is stated that the 52d Reg. suffered more than any other engaged, and that it was *that* Regiment which vainly attempted to turn the flank of the American line which was stationed on the south-east side of Bunker Hill, near where the Alms House now stands. The writer of this article has seen a number of the British buttons of the 52d Regiment dug up from that spot, some of which he has now in his possession, and has no doubt many more might be found by a few hours labor. *Bunker Hill Aurora.*

Circulating Medium. We find the following statement in one of our weekly journals.

The coin now in the United States, and the Bank notes now circulating as money, are estimated to amount to about one hundred millions of dollars. The coins are estimated to amount to about twenty-three millions of dollars; of which sum, it is estimated that about fifteen millions of dollars are held by the Banks, and about eight millions of dollars are in circulation among the people. The bank notes in circulation are estimated to amount to about seventyseven millions of dollars. The amount of money in circulation among the people, is accordingly, about eightyfive millions of dollars, consisting of about seventyseven millions of Bank notes and about eight millions of coins.

Message of the Governor of Maine. Gov. Smith, the new Governor of Maine, communicated his message to the Legislature of that State on the 8th inst. We extract from it the following information.

The Canada road has been completed and is now safe and convenient for travellers. The greatest inconvenience in passing this road is the want of suitable houses of entertainment.

The State House at Augusta is in a state of forwardness. The interior walls are completed and the interior finishing only remains to be done. It is constructed of the most beautiful and durable materials, on a plan combining architectural symmetry and elegance with utility.

The State's Prison at Thomaston is attaining a salutary condition. Provision has been made for the establishment of a Sunday School, and for literary and religious instruction in the prison.

The Indian Question. A notice has been served by John Ross, principal Chief of the Cherokee nation, on Gov. Gilmer, to the effect that on March 5, 1831, the Cherokee nation will by their counsel, move the Supreme Court of the United States for an INJUNCTION, to restrain the State of Georgia and all her officers, from enforcing her laws, within the limits of the Cherokee Nation, as designated by Treaty between the U. States and the Cherokee nation. A copy of the Bill, praying for the injunction, accompanied the notice.

Rumors. The following paragraph we find in the Cincinnati American.

A gentleman who left Washington but a few days since, informs us that Gen. Jackson publicly declines on every occasion being considered a candidate for re-election.

From the Greensborough (Penn.) Gazette, we also extract the following:

The idea is becoming very general that President Jackson will decline a re-election—which, indeed, is a natural construction of his former declaration and the contents of his late message to Congress.

Reported Death of Bolivar. The N. Y. Mercurio of Saturday contains the following extract of a letter from Carthagena, dated the 15th Dec. which the Editors say is from a person of the highest credibility.

I lament to state that an express has just arrived, which left Santa Martha on the 10th inst. at 8 o'clock in the evening, with the sad intelligence that the Liberator was dying at the country-seat called San Pedro, having already received the sacraments from the hand of the illustrious Bishop of the Diocese. The people are not yet apprised of this melancholy news.

Cherokee Indians. The Nashville Republican of the 25 ult. observes—"We learn from a highly respectable source that three of the Cherokee chiefs, or head men, have gone to the city of Washington to confer with the Government on the subject of their present situation. If they shall be unable to effect a more desirable arrangement, we understand they are authorized to say to the Government, that the Cherokees are ready to enter into a treaty, having for its object their removal beyond the Mississippi."

France and the United States. By a Royal ordinance, a commission has been formed for settling the claims of the United States upon the French Government, which have so long been urged by the American Minister. The same commission will also consider the counter claims against America, and then form a basis for an equitable and final adjustment of each. The commissioners are Viscount Laine, President; Messrs. Gen. Lafayette, Beslay, and Delessert, Deputies; M. d'Andiffret, President of the Court of Accounts, and M. Pichon, Councillor of State.

Eruption of Mount Galoungoun. In a foreign journal we have met with a circumstantial description of the frightful and destructive eruption of a Volcano in Galoungoun, in the island of Java, on the 8th of October, 1822. Mount Galoungoun is situated in the southern part of the district of Soumadang, and is part of the chain of mountains which divides that district from Limbangan. At the foot of it is a valley surrounded by hills, which is watered by two rivers, the Tji-Tandor, and the Tji-Woulan, which are formed by the union of a great number of streams which take their rise in the mountain. The country between these two rivers was one of the most fertile, pleasant and populous parts of the whole province. There is no tradition of any previous eruption in this mountain, but some months before this disaster, some remarkable appearances had been observed in the streams descending from it, such as an unusual agitation of the water, and a sulphurous or bituminous smell and taste.

Between one and two o'clock in the afternoon of Oct. 3, a violent explosion was heard from the side of the valley, and a thick column of black smoke was seen to rise from the foot of the Galoungoun extending some distance up its side, and driven into the air with a terrific force. Soon the mountain was entirely enveloped in a black cloud which darkened the whole country. The explosions were continually repeated with increased force which made the whole earth tremble. The mountain then threw out to a prodigious height enormous bodies of flaming lava, mixed with burning sulphur. These burning masses were thrown beyond the river Tji-Tandor which is more than ten leagues from the mountain. The river obstructed with these enormous masses of burning lava, was transformed into boiling streams, the overflowing of which arrested at every step the wretched fugitives, and doomed them to a painful and cruel death in the midst of rivers of liquid fire, or of boiling water. The rivers above named, and the Tji-Losse, and the Tji-Kounir floated down in great numbers the bodies of men and animals, and the inhabitants of the lower districts saw whole houses, with their tenants still living floating down these swollen and heated streams, without the possibility of giving them relief. The clouds which enveloped the mountain were illuminated from time to time by the most vivid flashes of lightning, accompanied with a deafening roar of thunder, by which many inhabitants of the forest, beyond the reach of the eruption were killed. At 3 o'clock the eruption had attained its greatest degree of violence. At that time there fell a shower of cooled lava, mingled with ashes, which destroyed all the plantations within a circuit of twenty-five leagues. Nearer the water a redish sand obscured the air and covered the fields. About 4 o'clock the explosions became less violent, and at 5 there reigned a deathlike silence, the air gradually cleared up, and the mountain became visible. A more dreadful scene of devastation was never witnessed. For a distance of six leagues from the water, where a few hours before were flourishing villages and a happy population, not a house, a plantation, a forest, or a living being was to be seen, but the whole had been buried under a boiling mass, which had now become of a blueish color, but which retained its heat for a long time after. Farther from the seat of the volcano the scene was still more dreadful. There were to be seen the lifeless and half consumed bodies of men, women and children who had escaped wounded from the burning flood, or had been intercepted in their flight, and the still living who were seeking in vain for an asylum amidst the general destruction. On the 9th, 10th and 11th it rained without interruption and the wretched inhabitants who had fled from their houses, were left without shelter, and were intercepted in their flight by the overflowing of the rivers, and the destruction of all the bridges.

In the evening of the 12th, there was a new eruption, very violent, and accompanied by two violent shocks of an earthquake. This was accompanied by neither fire nor lightning, to interrupt the deep darkness which settled over the terrified inhabitants. On the morning of the 13th, it was observed that the summits of Mount Galoungoun were changed. The tops were broken off, and the side from the border of the valley presented an immense crater, opened in the form of a semicircle, and forming a frightful gulf. New hills were formed, and the courses of several rivers were entirely changed.

The Resident of the province, as soon as he heard of these disasters, repaired to the neighborhood, and took every measure in his power to succour the sufferers. It was found, on a thorough official inquiry, that 114 villages were destroyed, 4011 persons perished, many were severely wounded, many horses, cows, and oxen were destroyed, many rice and coffee plantations were destroyed, and others greatly damaged, 41 canals for irrigating rice plantations were destroyed, and 46 were damaged, 775,795 coffee trees were destroyed, and 3,851,742 were either destroyed or damaged.

* We translate this *lava* for want of a more appropriate term, though said not to have been lava, properly so called, and in this respect the eruption was different from most volcanic phenomena, heretofore known. *Boston Daily Advertiser.*

MARRIAGES.

In this city, Edward G. Loring, Esq. to Miss Harriet Boott; Mr. Thomas Carlton to Miss Elizabeth A. Fitton.

In Charlestown, Mr. H. C. Pratt, portrait painter, to Miss Sarah H. daughter of John Johnson, Esq.—In Chatham, Mr. Henry P. Tufts, formerly of Charlestown, to Miss Hannah M. Norton, of Boston.—In Hingham, Mr. Samuel Hudson to Miss Roxana Eldridge.

In Worcester, Mr. George Hobart to Miss Elizabeth Carico.—In Orleans, Mr. Green, Preceptor of the Orleans Academy, to Miss Betsey A., eldest daughter of Dr. Benj. Seabury.—In Newburyport, Rev. James Morse, D. D. to Mrs. Elizabeth Tyng.

In Harpswell, Me. Mr. Geo. Haskell to Miss Lucy Ann Farr; Capt. Isaac Sylvester to Mrs. Catharine Smith.—In Hallowell, John Otis, Attorney at Law, to Miss Harriet Frances Vaughan.—In Belfast, Mr. Abel Barnes to Miss Nancy Smith.

DEATHS.

In this city, Mrs. Betsey T. Bancroft, 24; Mary Ann Black, 23; Nicholas Smith, 33; James F. Dudley, 5.

On Monday morning last, Mrs. Sarah Charlotte, wife of Ignatius Sargent, Esq. and daughter of the late Samuel Gray, Esq. aged 21.

On Thursday morning, Miss Sarah Clarke, aged 19.

In Charlestown, Mr. Israel Rogers, 82; Mr. Matthew Skilton, jr. 24; Mrs. Rebecca Ireland, 76.—In Dorchester, Mr. Mather Withington, 73.—In Concord, Miss Polly Stone, 36.—In Newburyport, Constantine Norton, 70.

In Waltham, Bernard, youngest son of Rev. Bernard Whitman, aged eleven months.

In Northport, Me. Miss Harriet, daughter of Capt. Jeremiah Knowlton, 14.—In Hallowell, Thomas Dennis, 41; Abigail Gow, 65.—In Chilmark, Capt. John Pease, 85.—In Brunswick, widow Ann Stanwood, 72.—In Harpswell, Miss Sally Curtis, 40; Mrs. Mary Wheeler, 62.—In Acton, Mr. Seth Brooks, 91.—In Westhampton, widow Dorothy Parsons, relict of Mr. Medad Parsons, 71; widow Mary Phelps, relict of Mr. Timothy Phelps, 81; widow Rhoda Pettinger, relict of Mr. John P., 71.

In Donaldsonville, Louisiana, 5th ult. Joseph W. Dana, Esq. Attorney at Law, aged 23, son of Francis Dana, Esq. of Cambridge.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE it remembered, That on the fourteenth day of January, A. D. 1831, in the fifty-fifth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said District, has deposited in this Office the Title of a Book the Right whereof he claims as Proprietor in the words following, *to wit:*

"The Polar Regions of the Western Continent explored; embracing a geographical account of Iceland, Greenland, the Islands of the Frozen Sea, and the Northern parts of the American Continent, including a particular description of the countries, the seas, inhabitants, and animals of those parts of the world; also a minute account of the whale fisheries, and the dangers attending them; with remarkable adventures of some of the whale fishers, descriptions of Mount Hecla, and the other volcanoes of Iceland, together with the adventures, discoveries, dangers and trials of Perry, Franklin Lyon, and other navigators, in those regions. By W. J. STELLING, author of 'Tales of the Northwest.' Illustrated by a map and engravings."

In Conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned;" and also to an Act, entitled, "An Act supplementary to an Act, entitled, 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JNO. W. DAVIS, *Clerk of the District of Massachusetts.*

Jan. 22. 4t.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE it remembered, That on the fifteenth day of January, A. D. 1831, in the fifty-fifth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said District has deposited in this Office the Title of a Book the Right whereof he claims as Proprietor in the words following, *to wit:*

"Peter Parleys's Tales about the Islands in the Pacific Ocean, with a map and numerous engravings."

In conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned:" and also to an Act, entitled, "An Act supplementary to an Act, entitled 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JNO. W. DAVIS, *Clerk of the District of Massachusetts.*

CHRISTIAN DISCIPLE—*New Series.* The subscription price will be given at this Office for two copies of No. 1, Vol. II. of the Christian Disciple, New Series. Jan. 22.

PIERPONT'S YOUNG READER.

THE YOUNG READER: to go with the Spelling Book. Embellished with numerous cuts. By J. Pierpont, compiler of "The Introduction to the National Reader." "The National Reader," and "The American First Class Book."

[From the Boston Recorder, Dec. 30, 1830.]

Mr. Pierpont has been very successful in the preparation of school books. His extensive acquaintance with English Literature, his good taste and accurate judgment have qualified him to prepare a series of reading books for children hitherto *unequalled* for interest and classical purity. The present work will not be found inferior to its predecessors.—It is just what it ought to be, as to language and moral effect, for children commencing plain reading.

[From the Education Reporter.]

"This new work is intended to complete Mr. Pierpont's series. The series arranged in the order in which the books are to be put into the hands of children stand thus: *The Young Reader, The Introduction to the National Reader, The National Reader, and the American First Class Book.*—We are much pleased with the Young Reader. It combines more excellences than any book for "young readers," that we have seen. The language is simple and intelligible to children. The pieces are short and divided into short paragraphs. The selections are chaste, and without an exception of good moral tendency. Some of the stories are made attractive and at the same time are impressed on the memory by means of prints.

"The other books by this author, help the pupil forward by regular and steady steps in the art of reading each successive work, containing pieces more difficult than the former.—They have and will continue to have an elevated standing among their numerous competitors. In the matter of taste with a few exceptions, they are superior to most others."

[From the Amateur, a popular Magazine.]

The book in question is a good book, and if more works of the kind are needed, we hope they will be as well put together as this. The author, Mr. Pierpont, is a fine scholar, a man of excellent taste, and has done his subject ample justice. In each of the lessons of which this little volume is composed, he has inculcated some moral, and that in a style which will not easily be forgotten. May he and his publishers find their account in their production.

Just published and for sale by RICHARDSON, LORD & HOLBROOK. Jan. 14.

THE MASS. REGISTER, for 1831, containing the City State, and United States officers, Representatives, Lawyers, Ministers, Postmasters, Physicians, Militia, Colleges, Societies Literary, Religious, Agricultural, Masonic, and Charitable, Banks and Insurance Companies. New census of each town, together with the census of preceding periods. Also, the members of the Mass. Medical Society. Royal Families of England, France and Russia. For sale by JAMES LORING, No. 132 Washington St.

As above, Jefferson's Manual; American Constitutions; Town officer; N. E. Sheriff. Jan. 14.

THIS day published by GRAY & BOWEN, the NORTH AMERICAN REVIEW, No. 70, for January 1831.

CONTENTS.

1. Statuary—Del' arte di vedere nelle belle arte del deseguo, secondo i principii di Sulzer e di Mengs.
2. Bank of the United States—Report of the Committee of Ways and Means, to whom was referred so much of the Message of the President, as relates to the Bank of the United States.
3. Anatomy—Address to the Community on the Necessity of legalizing the Study of Anatomy. By order of the Massachusetts Medical Society.
4. Clarence—A Tale of our Own Times. By the Author of Redwood.
5. Hieroglyphics—Essay on the Hieroglyphic System of M. Champollion, Jr. and on the Advantages which it offers to Sacred Criticism. By J. G. H. GREPPO, Vicar-General of Belley. Translated from the French, by ISAAC STUART, with Notes and Illustrations.
6. American System—1. Report from the Committee on Commerce, to whom was referred so much of the President's Message, as relates to the Commerce of the United States with Foreign Nations, &c.
2. A Review of Mr. Cambreleng's Report from the Committee of Commerce. By MEPHISTOPHELES.
3. Exposition and Protest reported by the Special Committee of the House of Representatives on the Tariff.
4. Mr. McDuffie's Speech in the House of Representatives on the Bill reported by the Committee on Manufactures for the more faithful Collection of the Revenue.
5. Grahame's History of the United States—The History of the Rise and Progress of the United States of North America till the British Revolution in 1688. By JAMES GRAHAME, Esq.
8. Memoirs of Madame de Genlis—Memoires Inedits de Madame la Comtesse de Genlis sur le dixhuitieme siecle et la Revolution Francoise, depuis 1756, jusqu' a nos jours.
9. Phillips's Manual of Political Economy—A Manual of Political Economy, with particular reference to the Institutions, Resources and Condition of the United States. By WILLARD PHILLIPS.
10. History of the Jews—History of the Jews, from the Earliest Period to the Present Time. By Rev. H. H. MILMAN.

POETRY.

The following Hymn was written for the late anniversary of the Howard Benevolent Society, by Rev. William Croswell.

Lord, lead the way the Saviour went,
By lane and cell obscure,
And let Love's treasures still be spent,
Like His, upon the poor!
Like Him, through scenes of deep distress,
Who bore the world's sad weight,
We, in their crowded loneliness,
Would seek the desolate.

For Thou hast placed us side by side
In this wide world of ill,
And that Thy followers may be tried,
The poor are with us still.
Mean are all offerings we can make,
Yet Thou hast taught us, Lord,
If given for the Saviour's sake,
They lose not their reward!

We copy the following from the Concord Gazette.

ORDINATION HYMN.

The following beautiful Hymn was written for the occasion of ordaining Rev. Mr. Goodwin last spring, but its not being received until after another was substituted, it has remained in our hands ever since, and considering it too valuable to be lost we now give it to our readers.

Praise from the gathered worshippers!
A sacrifice is brought!
Not such as those whose smoke went up
When Israel's God was sought;—

A costlier gift,—a living soul
Would set itself apart;
Would break from earth and sense away;—
Bless Lord the offered heart.

Oh breathe on him thy breath of power
Who now before thee bows,
Teach him, that all his soul may feel,
The wearing of his vows;—

That he who leads the way of life,
Must with thy peace be shod,
That he who teaches of thy rest,
Himself must learn of God.

MISCELLANY.

[For the Christian Register.]

THE PLEA OF JUSTICE.

[Concluded from the last Register.]

From the absolute right of the slaves to their liberty, the absolute obligation of masters individually to liberate them has been inferred, and equally absolute is the obligation upon slave-holding states, to render equal justice to all, to restore those rights which have been invaded, and to protect blacks as well as whites in the free exercise of every right. Nor can any view of the interests or supposed rights of the masters be a just cause for continuing to violate the rights of the slaves. Perhaps those governments which have sanctioned slavery may be thought to owe some compensation, when in rendering justice to one class of persons, it takes from another class what its own laws have regarded as their property; but there can be no pretence of justice in satisfying the masters at the expense of the slaves. The claim of the masters against the government, if they have any claim, is such as one partner in a robbery would have against another who recovering his sense of honesty should insist upon restoring their booty. Whatever engagements they may have entered into with each other, the whole transaction being founded in iniquity, it might be a difficult matter for equity to decide in what way these engagements should be fulfilled, or the compensation which the repentant partner would owe to the other; but leaving that question to be settled between themselves, his obligation not to detain the purloined property from the right owner, is in the mean time indisputable, and no way connected with the decision of the other point.

But the grand objection to restoring the slaves at once to the exercise of their rights, and certainly the most plausible, is the supposed danger of such a measure. It would be madness, it is said, to let loose upon society such a multitude of ignorant and irritated beings who would be intoxicated by the liberty to which they are unaccustomed, and would be withheld by no principle from any outrage to which their passions or necessities might incite them. To retain them in their present condition is wickedness and madness both. Is there not danger now? What is it that is the chief source of danger to the whites, but the hostile feeling naturally excited by oppression? Were they to cease from this oppression, and "let the oppressed go free," would not the disposition to commit violence and injury be from that moment diminished in a far greater degree than the power to do it would be increased? Could the danger from the freed blacks be greater than the danger which actually exists, from the oppressed and enslaved blacks? Could any evils resulting from the most unconditional emancipation, made without a single precaution, be greater than the actual evils of the present most lamentable state of things, most lamentable considered in relation to the whites alone, including as it does, constant suspicion, constant fear of insurrection, injury to their own moral and intellectual character, and the gradual debasement of their moral sense—and in prospect, the growth and increase of all these evils, until interrupted by some tremendous revolution. Must not a slaveholder tremble at the very sound of the words freedom, right, or justice, lest they fall upon the ear, and kindle a flame in the mind of some one of those who are debarred from freedom, whose rights are violated, and whom justice does not protect? What evils are likely to result from emancipation greater than these? Though no longer slaves would not the blacks still continue in the condition of laborers? What else could they do? They have no lands, no possessions, and must procure subsistence in some mode. Ignorant as they may be, they are not ignorant that there are laws for the protection of property, and against robbery and other crimes, and that there is power to enforce these laws. Nor would the laws have lost their power, nor could there be any hindrance to making new laws, and taking every measure of vigilance and precaution adapted to the emergency when this great act of justice was about to be accomplished.

But suppose that the danger from emancipation is all that it has been represened to be. Yet the enslaved persons have a right to their freedom. What is to be done? Does the fear of possible consequences to ourselves render it lawful for us to inflict certain and enormous injuries on others? Does our fear or our danger destroy *their* rights? or absolve us from guilt if we violate those rights? Because a man has inflicted one outrage upon his neighbor, does he acquire a right to repeat it, that he may deprive him of the power of expressing his resentment? It is only wrong doing that can bring men into such perplexity, that no course of conduct seems open to them which is not fraught with danger. A continuance in crime will only involve them deeper, but will never bring them out of it. No, when they awake to a sense of their situation, let them manfully resolve to act right, whatever may be the consequences. The simple rule of right will guide them out of the labyrinth, but no calculation of consequences ever will.

A gradual emancipation is thought by some persons to be the just and happy medium, the measure which provides at once for the safety of the community, the rights of the slaves, the interests of the masters, and the final cure of the dreadful evil of slavery. If we might admit for a moment the rectitude of thus delaying justice, the rectitude of thus making reparation for grievous wrong *gradually*, yet at least the duty is absolute and undeniable, if not of emancipating immediately, yet of doing *something* immediately, of taking some measures *now* which shall lead to emancipation. Every moment's needless delay is adding to the amount of crime. But may we admit the rectitude of this principle? To provide for the emancipation of all born after a certain time is making no reparation to the present generation for their wrongs. To restore him to his natural rights at some future time will be no compensation to any individual for the time during which he has been debarred their exercise. It would be infinitely better than doing nothing, but it would not be all which justice requires. "Personal freedom," it was said by Charles Fox, "was the first right of every human being. It was a right of which he who deprived a fellow creature, was absolutely criminal in so depriving him, and which he who withheld was no less criminal in withholding." If there is danger, use precaution, but why is it that the only measure of safety thought of is the continuance of injustice, continuing to withhold this most sacred right from our fellow creatures. Let every one be vigilant for his own safety, but no longer violate the rights of others through the cowardly fear that by ceasing to do so, he should give them power to injure him.

But the present generation of slaves, it is said, doubtless too truly, are ignorant and degraded, utterly unfit for freedom, and many of them incapable of taking care of themselves. It is the danger to themselves as well as to their masters that would make the emancipation of these poor creatures wrong. With respect to themselves, it is said, that it would be like leaving so many children to their own discretion and guidance. It would be neither just nor humane, it is said, suddenly to withdraw protection and support from those who have been too long dependant on it to be able to do without it. All this is admitted. But whence arises this degradation and imbecility? From the condition of slavery in which their lives have been passed. It is this very circumstance which imposes an obligation of justice as well as of benevolence to take care of them, since it is the wrongs they have received which have incapacitated them from taking care of themselves. They who have done the wrong, or in any way participated in doing it, are bound to do what they can to repair it. Simply to restore their freedom does not repair it. Surely it would be a very strange conclusion from this, that therefore even freedom may be withheld, and these injured people retained in the very condition which has reduced them to such deplorable imbecility. A more reasonable conclusion is, that something *more* not *less* than freedom is their due. What this more is, may briefly be stated to be, whatever will tend to elevate their moral and intellectual character, and render them soonest capable of providing for their own maintenance and comfort, and, in the mean time, maintenance and comfort provided for the old and helpless, such guidance and assistance to the rest as will not by continuing their habits of dependance be injurious rather than beneficial—whatever, in short, will tend soonest and most effectually to counteract the ill effects of their past condition, and repair the injury which has been done them. This includes, of course, and most especially, education for all who are young enough to be capable of it.

The principle, that freedom alone is not all which is owing to the slaves, has been admitted and acted upon by some individuals. Among the Quakers, who were among the first in regard to slavery as on other points to adopt Christian principles, some persons not only liberated their slaves although penalties were annexed to manumission, but calculated and paid them a sum of money as due for wages during the time of their slavery.

The rights of the slaves form the main ground and argument for emancipating them. And let it never be forgotten *what* rights those are, not mere abstract rights to some trifling privileges, scarcely missed, if lost, though even such would be sacred—but the dearest and most valuable which belong to our common nature, rights to the most precious blessings of which one human being can deprive another. Can we conceive of any infringement of our rights which would excite in us greater indignation than to have some powerful tyrant assume to control us in every action, to say what we shall do and where we shall go, and compel us to submit in all things to his will and pleasure? Would not the injury be immeasurably greater, and our indignation greater than if fraud or violence deprived us of our property? Such a wrong as this includes all wrongs. What property is more a man's own than the produce of his own labor? But the slave is compelled to labor, and then the profits of his toil enrich another and not himself. There are more precious things than property. His children are not under his control or protection—another may inflict on them the most unreasonable punishment and the parent must look on in silence—at the will of another they may be sent from him, where he will neither see nor hear from them more. If he does not always feel these things with the keenness which more favored parents would suppose they must necessarily produce, is it not because his enslaved condition has precluded or destroyed the affections naturally belonging to the relation of parent and child, and is not this as great a wrong as any? From all moral and intellectual improvement, from all the highest moral and intellectual pleasures he is debarred. We are sometimes told of the happiness of slaves, but what sort of happiness is it? "Nothing," says Edmund Burke, "can make a happy slave, but a degraded man." It is his degradation which is the greatest wrong of all. What indeed is left to the slave but barely the right to breathe and exist? If more is granted to him it is granted as a favor not acknowledged as a right.

The bare assumption of such an unrighteous dominion over human beings however leniently exercised, should excite our indignation, as it would do were the case our own. Justice would make it the imperative duty of masters to restore freedom to their slaves, though the loss of freedom were a slight evil. But some consideration of the degree and nature of the wrong, of the misery and degradation produced, may be necessary to excite in others any sympathy for the wronged, and any apprehension that *they* have duties in relation to them. One man may injure another to some trifling extent, and his neighbor not feel very loudly called upon to exert himself for his assistance. But when the injury is greater, when the sufferer is in danger of losing his all, when his happiness begins to be deeply affected, then the neighbor is called upon by every principle of humanity to come forward in his behalf, to do all he can to obtain him redress. Nor will the kind and sympathizing neighbor be hasty in deciding that nothing can be done. If he can do nothing by direct interference, if there is no opening for an appeal to the laws, at least he will raise his voice against injustice, at least he will try all that persuasion, or argument, or influence can do to restrain the injurious party. Can any man see a fellow creature oppressed and innocently withhold the assistance that he has it in his power to give? Nor ought the fear of irritating the oppressor to prevent, while at the same time all unnecessary irritation should be most studiously avoided, not from policy, but, from a spirit of candor and benevolence, especially if there is reason to believe that he is not aware of the wrong he is doing. Candor requires us to remember that they who hold their fellow creatures in slavery may perhaps honestly believe that they have a right to do so. The deed itself is most iniquitous, the only justification for its perpetrators is their unconsciousness of its criminality. If unavoidable prejudice blinds them they are guiltless. Not so those who perceive in all its horrors the enormity of the injustice, the magnitude of the evil, and yet make no effort to free their fellow creatures from oppression, their country from guilt, and themselves from a passive participation in it; no effort to arouse the slumbering consciences, and remove the film from the blinded understandings of the oppressors.

The consolatory supposition that the great body of the holders of slaves, or at least very many of them are not aware of the wrong they are doing, is a ground of encouragement for those who believe slave-holding to be essentially criminal to hope for some good by setting forth their own views clearly and forcibly. Good men who keep slaves because they have never doubted the innocence of so doing, will cease to do so if they can be convinced that it is criminal, and they will not shut their minds against conviction. Of course, argument and remonstrance are of little use when addressed to those who with their eyes open give a preference to what they esteem to be their worldly interest over all considerations of virtue and justice. It has been asserted that no masters are so cruel and oppressive towards their slaves as those persons who remove from places where slavery is not allowed, and become slaveholders. If true, the reason for this is obvious, that no person brought up in the belief that to hold men in slavery is contrary to justice could become a slaveholder himself, unless he were very little under restraint from moral principle of any kind. Such as these are not the persons, on whom the opposers of slavery can hope to make any impression by urging the claims of justice and humanity. But among slaveholders of an opposite character they may hope to find, or soon to make, willing co-operators.

It is a somewhat remarkable fact that among the people of the United States when slavery is spoken of, even by those who consider it as an evil, it is the situation of the masters, not of the slaves, which most frequently calls forth the tone of commiseration. It is indeed true that sin is a greater evil than suffering, and yet in most cases it is the oppressed and not the oppressor who receives sympathy. Slavery may he a greater evil to the masters than to the slaves, but it is to be feared that they who express this opinion, do not always do it exactly in the spirit in which Cowper said,

"I would much rather be myself the slave
And wear the chains, than fasten them on him."

Perhaps the best account of this matter is that all the states are influenced by a similar feeling to that which prompts the different members of a family to pity and excuse the faults of one, and to feel as if their own honor were in some measure identified with his. Perhaps also there is the feeling that they are in some degree sharers in the guilt.

In seeking excuses for the slaveholder, let us beware of obsuring the truth to our own minds, let us not dwell upon the arguments by which he justifies slavery, till we suffer them to influence us, and begin to imagine that they are of some real weight. Let us not look at the subject from the position from which he looks at it, so habitually as to forget that this is not the only position, nor the one most favorable for a correct view. And, again, let us beware that we do not so express ourselves in speaking of the extenuations which there certainly are for his conduct, as to convey the impression that we consider the conduct itself to be almost if not quite justifiable. There are but two excuses for wrong doing, into which all others must resolve themselves, namely ignorance and the strength of temptation. The charitable excuser may set these forth in such a manner as to become to all intents and purposes the advocate of crime, as if either of these circumstances altered the intrinsic nature of right and wrong. If we cannot do any positive good in this great cause, let us at least take care to do no harm, let us not lend the weight of our influence, be it much, or be it little, to strengthen those erroneous views by which slavery is upheld. Let us not, even by a casual expression, assist in lowering the standard of morality which is applied to this subject. Finally, let us beware lest there mingle with a desire to be candid to the slaveholders a willingness to excuse our own apathy and inaction, our own want of moral courage to adopt the obnoxious part of opposition to a long established abuse which is upheld by the prejudices and the interests of numbers.

C. J. T.

NEWTONIAN INSTITUTE.

The public are respectfully informed that the Upper Julien Hall, (entrance on Milk Street,) a spacious and convenient room, re-fitted in a neat style, and lighted with Gas, will be open from the 1st of January to the 1st of April for Lectures and Recitations in PHYSICAL AND MORAL SCIENCE. The Institute convening there will be called *Newtonian*, because Science will be taught and studied as in *harmony with Revelation*. Courses of Lectures will be given in English History, Natural History of the Animal Kingdom, Astronomy, and probably in one or two other departments of Science. Recitations of Classes will be heard in all the branches where Lectures are delivered, and in Natural Philosophy in general.

Season Tickets will admit to no less than FIFTY LECTURES, and as many Recitations.

Recitations for young Ladies will be at the most convenient hour by day, and those for young Gentlemen immediately after the Lecture at Evening.

The first Lecture of Mr. Wilbur's second course on Astronomy will commence next Tuesday evening at 7 o'clock.

It is hoped that *Amusement*, *Instruction*, and *Moral Improvement* will be blended in the Exercises of the proposed Institute.

☞ For particulars and terms see Bills. For Tickets enquire at the Book-stores, and at the Druggist-store of Mr. Wight, next door to the Hall.

Jan. 8, 1831.

PASTIME OF LEARNING.—COTTONS & BARNARD, 184 Washington-street, have just published "The Pastime of Learning, with Sketches of Rural Scenes."

"I love the society of children. I love to mark the germs of affection rising into character; the young idea putting forth its shoots; and the embryos of a thousand nameless feelings unfolding themselves to view."

PREFACE.

The following pages are designed to impart, in a simple manner, and by familiar conversation, some preliminary knowledge upon Botany; a subject regarded by many as beyond the capacity of the youthful mind, or not sufficiently interesting—and unimportant as a branch of female education.

Of the fallacy of these sentiments I am fully convinced, as far as observation has afforded me an opportunity of judging,—having seldom known children unwilling to relinquish less intellectual sports for a walk to collect specimens of this nature, with a view to the pleasure of invest'gating them.

The UTILITY of this pursuit will not be doubted, when it is considered that everything which tends to fix the attention expands the mind—and that as the Physical powers are invigorated by a pleasant ramble, the Intellectual are strengthened, and the taste improved and elevated to a perception of the Beauties of Nature, which may ultimately lead to the most important of all pursuits—the Knowledge, Love and Reverence of their DIVINE CREATOR.

LIBERAL PREACHER, (*New Series.*) The January Number commences the first Volume of the Liberal Preacher, (*New Series,*)—to be conducted by an Association of Clergymen. The design of this Work, is, to promote the influence of the Gospel; by presenting the public with Monthly Sermons of a Practical character; by Living Ministers of Liberal Sentiments; these by giving every individual and family an opportunity of easily procuring a valuable Work, for religious instruction. The first Sermon will be by Rev. Henry Ware, Jr., Professor in the Theological School, Cambridge.

CONDITIONS.—A number will be published the first of every month containing *one* long or *two* short Sermons. It will be handsomely printed on superfine paper, with a large and fair type, making an annual Volume of upwards of 200 pages octavo. An Index and title Page, will be furnished for every Volume at the end of each year. Price to subscribers 1,25 payable in Six months, or $1, if paid in advance.

Subscriptions received by the Publisher L. C. BOWLES, 124 Washington-street, and by Agents in all the principal towns in the U. States. Jan. 1.

NEW YEAR'S PRESENTS.—Several publications suitable for New Year's presents may be obtained at the Office of the Christian Register. Among them are Mrs. Barbauld's Works handsomely bound in 3 vols. Barbauld's Legacy. Recollections of Jotham Anderson; Chronicles of a School Room, &c. Dec. 18.

DR. COOKE'S ANSWER TO THE PRINCETON REVIEW. Answer to the Review of an "Essay on the the Invalidity of Presbyterian Ordination. By JOHN ESTEN COOKE, M. D." Just received and for sale by R. P. & C. WILLIAMS, 18 and 20 Cornhill, where may be found a good assortment of Theological Books. Dec. 25.

BIOGRAPHY OF BISHOP HEBER Just published by L. C. BOWLES, 124 Washington-street, "Biography of Reginald Heber, Lord Bishop of Calcutta; abriged for the use of Young Persons.

"Thou art gone to the grave; and whole nations bemoan thee;
Who caught from thy lips the glad tidings of peace;
Yet grateful, they still in their hearts shall enthrone thee,
And ne'er shall thy name from their memories cease.
Thou art gone to the grave; but thy work shall not perish,
That work which the spirit of wisdom hath blest,
His strength shall sustain it, his comforts shall cherish
And make it to prosper, though thou art at rest."

The Compiler of this volume has thought that some memorial of the talents and virtues of so eminent and excellent a person as Bishop Heber adapted to the use of young people, would be interesting and acceptable to the Christian public. He has accordingly, endeavoured to bring together in a narrow compass the principal events in the Bishop's life which are calculated to illustrate his character, and at the same time, to engage the attention of the youthful reader.

It is scarcely necessary to say that in preparing for Juvenile readers the biography of a man so free from sectarian views as Bishop Heber, the Compiler has aimed to exclude everything which could interfere with the religious opinions of any sincere Christian.

He now offers this little work to Christian parents and teachers, with the hope that it may conduce to the improvement of the youthful minds, committed to their care, and aid them in the formation of a taste for "Whatsoever things are pure and lovely and honorable and of good report." Jan. 1.

NEW YEAR'S PRESENTS.—N. S. SIMPKINS & Co. 79 Court-street, corner of Brattle-st. offers for sale a good collection of Juvenile Books suitable for presents.—Among which are many new works published this season, such as the Girls Own Book—Clairmont Castle, by Mrs. Hofland—Christmas Box—Children's Week—Children's Robinson Crusoe, &c. &c. with a variety of Colored Toys. The Token—Souvenir—Pearl—Friendship. Likewise a neat edition of pocket Bibles--Ware's Discourses and Brooks Daily Moniter neatly bound. Jan. 1.

WHITMAN'S LETTERS TO PROFESSOR STUART, Just published and for sale by L. C. BOWLES. Two Letters, to the Rev. Moses Stuart, on *Religious Liberty;* occasioned by his letter to the Rev. William E. Channing. By BERNARD WHITMAN. Jan. 1.

A LAD WANTED. A Lad about 14 years old who writes a good hand, and is quick at figures, is wanted in a wholesale Dry Goods Store; his principal compensation will be constant employ.—None need apply that are allowed to be out evenings in the habit of attending the Theatre, or similar places of amusement. A line directed to H. W. in the hand writing of the applicant, and left at this office, will meet with immediate attention. eptf Jan. 8.

AFFECTION'S GIFT or *Religious Conversation* just published by N. S. SIMPKINS & Co., Court-street. Jan. 8.

A. U. A. TRACT—No. 43.—*(First Series.)* This day published by GRAY & BOWEN, 141 Washington-street, Tract No. 43 of the First Series of the American Unitarian Association, "The Beneficial Tendency of Unitarianism."—By Lant Carpenter, LL. D., of England. Jan. 8.

PRIVATE INSTRUCTION.—The subscriber, having devoted the greater part of his life to the instruction of youth, would be willing to receive into his family a few Scholars, *to be fitted for active business, or to become teachers of others, or to be prepared in the languages for admission into College.* The number will be limited to a few, from six to ten lads or young persons, in order that more attention may be given them. Tuition and board will be on moderate terms. DANIEL C. SANDERS.

Medfield, Nov. 1st, 1830.

References.
Rev. Dr. Lowell,
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MISS N. FROST, No. 8 School-street, will give instruction in Reading, English Grammar, Geography, Geology, Botany, History, Philosophy, Chemistry, Mathematics, Geometry, Astronomy, Logic, Rhetoric, French and Latin languages, Penmanship on an improved plan, Needlework of every discription, Book keeping, Drawing, Painting, &c.: in doing which she will avail herself of all requisite assistance.

A course of lessons in *PENMANSHIP*, exclusively, will be given to such as desire it.

Satisfactory references given at the Room, where applications will be attended to, at all hours in the day.

Boston, Nov. 11, 1830.

BOOKS MISSING.

Lowth's Translation of Isaiah; Leland's View of the Deistical Writers, 2 Vols.; Campbell's Dissertations on the Gospels, Vol. 1st; Bowring's Hymns; British Poets, Vol. 3d; Life of Jane Taylor, 2 vols.; Life of Mrs. Graham; Contributions of Q. Q. 2 vols.; Christian Disciple, vol. 1st, in boards; Lock Hospital Collection of Sacred Music.

☞ Any person having in his possession either of these works belonging to the subscriber, is respectfully requested to return the same to him, or leave it at this office. HENRY WARE, jr.

Cambridge, Nov. 6th.

ABIEL ABBOT'S SERMONS. WAIT, GREENE & Co. 13 Court-st. have this day published, a volume of Sermons, by late Rev. Abiel Abbot of Beverly, Mass.; with a memoir of his Life by S. Everett. 6tep. Jan. 1.

CHRISTIAN REGISTER.

PUBLISHED EVERY SATURDAY MORNING,

BY DAVID REED:

CORNER OF WASHINGTON AND SCHOOL STREETS.

HIRAM TUPPER, PRINTER.

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To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will be sent gratis.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications for the editor, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

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